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VOL. I



PART XII

PUEBLO AND CLIFF DWELLERS OF THE SOUTHWEST

PRELIMINARY REPORT OF THE EXPEDITION OF RECORDS OF THE PAST
EXPLORATION SOCIETY TO THE SOUTHWEST—1902

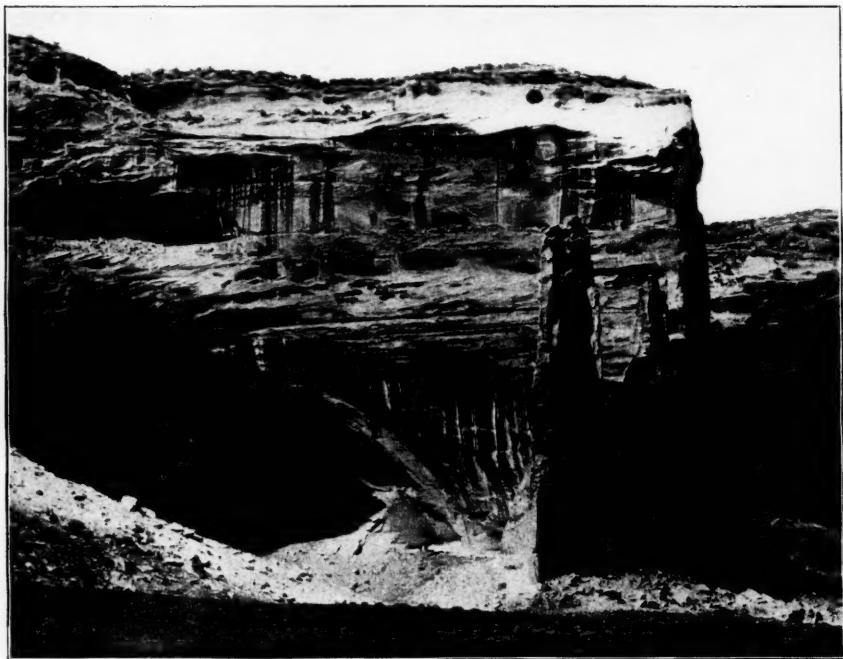
BY REV. HENRY MASON BAUM, D.C.L.

THE conflicting views held by many regarding the pre-historic civilization of the Southwestern part of the United States, made it necessary to obtain, as far as possible, reliable information on the following points:—

1. The extent of the occupation of that region by the people who were the builders of the Pueblo and Cliff ruins.
2. The relation, if any, of the Pueblos to the Cliff Dwellers.
3. The time and probable cause of their disappearance and their relation, if any, to the present tribes of North American Indians.

The Expedition was under the personal direction of the Editor, Dr. Baum, who was accompanied part of the time by Dr. William M. Parks and Messrs. C. M. Scarborough, Clark McAdams, John Pfeifferberger (Architect), and Lorin A. Clancy. The greater part of July, August, September and October was spent in the examination of the ruins of that region. Excavations were not undertaken except in some few cases where it was necessary to get information not otherwise obtainable. The greater part of the country traversed is a barren desert almost devoid of vegetation. Several hundred photographs were made of ruins and localities. The illustrations accompanying this report have been selected to make clear the points under discussion. In order to illustrate the life of that pre-historic people it will be necessary not only to illustrate the different types of ruins but the archæological and anthropological specimens found in them. This will be done later on.

Evidences of pre-historic habitation are almost everywhere present. Ruins and broken fragments of pottery are scattered over the desert-plains, in the valleys and canyons, and on the mesas of that vast region. It is



VIEW IN THE CANYON DEL MUERTO, ARIZONA

only by a thorough examination of the whole region that one can form an idea of the great number of people that must at one time have inhabited it, probably many millions. There are certain localities where the population was more dense than in others, as is evidenced by the more numerous and extensive ruins in those localities. These ruins, which vary in size, were each able to have domiciled from 50 to 1,000 persons. The architectural construction of many of the Pueblo and Cliff ruins shows that the buildings were erected by master builders well advanced in their trade. The form and decoration of the pottery, the stone implements and woven fabrics show a high degree of culture. Many of the buildings were made of stone laid in adobe and were from 1 to 6 stories in height. The largest of them must have contained upward of a thousand rooms.

It is evident from a careful examination of the Pueblo and Cliff ruins, judging from their mode of construction, pottery and stone implements, woven fabrics and skeletons, that but one race inhabited this region. Both natural and shaped skulls are the same in both classes of ruins. The fact that some of their buildings were erected on the plains, some in valleys and canyons and others on the mesas, does not prove that they were built at different periods and by different races.

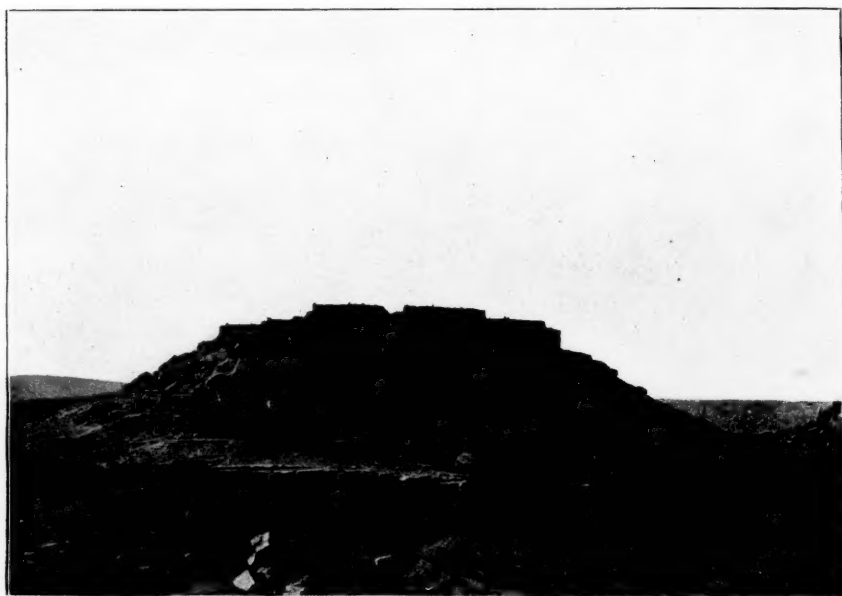
The Cliff Dwelling was not intended for a place of refuge or defense. It is true that many of them are almost inaccessible, but their occupants when engaged in warfare, would in time have been forced to leave their places of refuge for food and water and in doing so would have been subjected to assault from above and in the canyon bottom below. It



PUEBLO AND CLIFF RUINS IN CANYON DE CHELLY, ARIZONA

is not an unfrequent occurrence to find almost underneath a Cliff ruin, on the canyon bottom, a Pueblo ruin, both of the same materials and containing pottery, stone implements and skulls of the same character. A notable case of this kind is found in what is known as the Casa Blanca ruin in the Canyon de Chelly in Arizona, the illustration of which accompanies this report. The Pueblos and Cliff Dwellers had the same building traits that people do to-day; some people now build out on the plains, some in valleys and some on commanding eminences. We are, therefore, after a very careful examination of the several classes of ruins led to believe that the Cliff Dwellers and Pueblos were one and the same people.

The destruction of this people must have been brought about by some great catastrophe other than war. The great lava overflows, reaching from Montana down through the Southwest, show that at the time of their occurrence the country must have been uninhabitable. In some cases these lava overflows were of great extent. The question as to the time of their occurrence is one to be answered by the geologist. That the Southwest was inhabited prior to the lava overflows cannot be doubted. Some of the irrigating ditches in Arizona, showing rare engineering skill, are filled with lava. In some of the Pueblo ruins in New Mexico and southern Colorado calcined corn, and timbers used in the construction of buildings, have been found under the lava. It is possible that this people was destroyed in a manner somewhat similar to the inhabitants of Martinique. No dependence is to be placed in Indian traditions unless they are substantiated by indisput-



MOKI INDIAN VILLAGE 7 MILES FROM WALPI, ARIZONA. [See also Walpi, p. 66. This Pueblo crowns the pyramid-like elevation on the distant mesa to the right of Walpi]

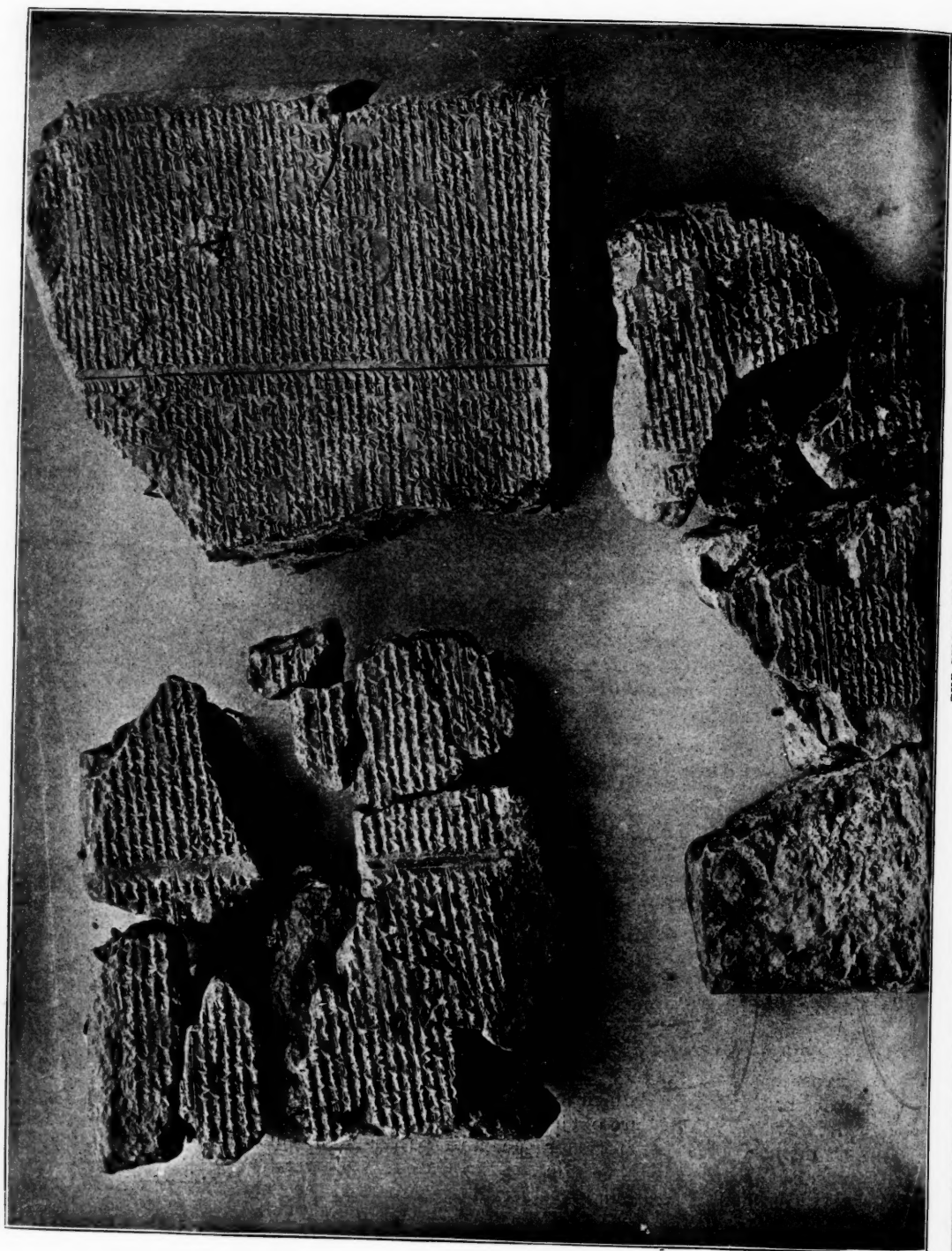
able corroborative evidence. Among the Pueblo Indians there is a tradition that the people who occupied the country before their ancestors came there were destroyed by a *wind of fire*. The question of relationship between the present tribes of North American Indians and this people is of great interest, but is difficult of solution. Thus far the evidence is overwhelming against the theory of any relationship whatever. A single skull can never be taken as the type of a race. This mistake has been made by some of the men who have examined the Lansing skull, recently discovered in Kansas, who claim that it closely resembles that of the North American Indian. Something more is necessary than a single skeleton of a man or animal to make it a connecting link. We are not in possession of the evidence necessary to show that there is any relationship between the present tribes of North American Indians and the pre-historic race of the Southwest. The average height of the Pueblo and Cliff Dweller was that of the man of to-day. A skeleton has recently been found in the Canyon del Muerto, a tributary of Canyon de Chelly, showing a perfectly formed man of about thirty years of age and only 33 inches in height, but from this isolated case we cannot claim that a race of dwarfs inhabited the Cliff ruins, for the skeletons, thus far taken from them, average over 5 feet.

The Pueblo ruins, in their architectural construction, vary greatly from the modern Pueblo. It cannot be justly claimed that the Pueblo buildings at Walpi and the neighboring villages were built by the inhabitants now living in them. They have made additions to them, but the original buildings show a much higher civilization than that possessed by the present occupants.

In connection with the above general conclusions that have been reached, it will not be out of place to consider some matters that are of great importance at this time. The American people, we believe, are interested in the antiquities of their country, but few have an idea of the vast historic treasures existing from the Mississippi Valley to the Pacific Ocean linking us with a far distant past. Reference can only be made here to the antiquities of the Southwest, although the mounds of the Ohio and Mississippi Valley were examined previous to our expedition to the Southwest.

We found that the maps published both by the Government and private parties were in many cases misleading. No time should be lost by the Government in having a thorough archæological and topographical survey made of the Southwest. This survey should not only locate the various ruins but indicate their character. Vandalism is almost everywhere evident. The great Cliff ruins of the Mesa Verde, in southern Colorado, have been looted and their relics sold as plunder and widely scattered in public and private collections without any record of the conditions under which they were found. The same is true of the great ruins in other parts of the Southwest. Men have made a business of digging into the most promising parts of ruins for the purpose of obtaining pottery and implements, to sell to the highest bidder. They have broken up the continuity of the life that was lived there. Tourists in visiting the most accessible parts of the region employ laborers to dig for them, that they may take back as souvenirs the precious relics of that ancient people. Recently homesteads have been taken up which embrace extensive ruins, as we believe, for the sole purpose of having the right to excavate for archæological and other treasures to be made merchandise of. This sacrilege cannot be stopped by the creation of National reservations. To protect the antiquities of that region would require nearly all of the Southwest to be made a National reservation. There are, however, three localities that the Government should now, or as soon as our treaties with the Indians will permit, set aside as National parks or reservations. These are the Mesa Verde region of Colorado, lying partly in the Ute reservation, another is that of the Chaco canyon where, within a territory of 5 by 15 miles, are Pueblo and Cliff ruins that must have maintained a population of over 150,000 people. The third and most important of all is that of the Canyons de Chelly and del Muerto and their tributaries. This latter region, we think, is the most interesting pre-historic locality in the United States. The formation of National parks in these cases would not withdraw from sale any agricultural land of any present or future value. From an examination of the ruins west of the Rio Grande del Norte, near Espanola in New Mexico, we are led to believe that it is not advisable for the Government to create a National reservation. While there are some extensive Pueblo ruins in the territory which it is proposed to set aside as a National park, the Cavate dwellings are of chief interest. These the vandals are not likely to disturb. The territory for the most part is well timbered, which is needed for the people living in the Rio Grande Valley.

We shall illustrate in great detail, later, some of the great ruins of the Southwest.



THE DELUGE TABLET

THE CHALDEAN ACCOUNT OF THE DELUGE*

BY GEORGE SMITH

A SHORT time back I discovered among the Assyrian tablets in the British Museum, an account of the Flood; which, under the advice of our President, I now bring before the Society.

For convenience of working, I had divided the collection of Assyrian tablets in the British Museum into sections, according to the subject-matter of the inscriptions.

I have recently been examining the division comprising the Mythological and Mythical tablets, and from this section I obtained a number of tablets, giving a curious series of legends and including a copy of the story of the Flood. On discovering these documents, which were much mutilated, I searched over all the collections of fragments of inscriptions, consisting of several thousands of smaller pieces, and ultimately recovered 80 fragments of these legends; by the aid of which I was enabled to restore nearly all the text of the description of the Flood, and considerable portions of the other legends. These tablets were originally at least 12 in number, forming one story or set of legends, the account of the Flood being on the 11 tablet.

Of the inscription describing the Flood, there are fragments of 3 copies containing the same texts; these copies belong to the time of Assurbanipal, or about 660 years B.C., and they were found in the library of that monarch in the palace of Nineveh.

The original text, according to the statements on the tablets, must have belonged to the city of Erech, and it appears to have been either written in, or translated into the Semitic Babylonian, at a very early period. The date when this document was first written or translated, is at present very difficult to decide, but the following are some of the evidences of its antiquity:—

1. The three Assyrian copies present a number of variant readings, which had crept into the text since the original documents were written.
2. The forms of the characters in the original documents were of an ancient type, and the Assyrian copyist did not always know their modern representatives, so he has left some of them in their original hieratic form.
3. There are a number of sentences which were originally glosses explanatory of the subjects; before the Assyrian copies were made these glosses had been already incorporated in the text and their original use lost.

It must here be noted that the Assyrian scribe has recorded for us the divisions of the lines on the original documents.

On examining the composition of the text, some marked peculiarities are apparent, which likewise show its high antiquity. One of these is the constant use of the personal pronoun nominative. In later times this was usually indicated by the verbal form, but not expressed. On comparing the

*The following article was read by the late George Smith, December 3, 1872, before the Society of Biblical Archaeology, and is reprinted from vol. ii, pp. 213-234. Professor Haupt's translation is also given, for the purpose of showing the progress that has been made in translating the Cuneiform writing since the translation made by Mr. Smith, who died while on an expedition to Nineveh in search of the remaining fragments of the tablet and other records.—Ed.

Deluge text with dated texts from the time of Sargon I, it appears to be older than these, and its original composition cannot be placed later than the XVII century B.C.; while it may be much older. The text itself professes to belong to the time of a monarch whose name, written in monograms, I am unable to read phonetically, I therefore provisionally call him by the ordinary values of the signs of his name, Izdubar.

Izdubar, from the description of his reign, evidently belonged to the Mythical period; the legends given in these tablets, the offer of marriage made to him by the goddess Ishtar, the monsters living at the time, Izdubar's vision of the gods, his journey to the translated Sisit, with a curious account of a mythical conquest of Erech when the gods and spirits inhabiting that city, changed themselves into animals to escape the fury of the conqueror; all these things and many others show the unhistorical nature of the epoch. From the heading of the tablets giving his history, I suppose that Izdubar lived in the epoch immediately following the Flood, and I think, likewise, that he may have been the founder of the Babylonian monarchy, perhaps the Nimrod of Scripture. This, however, is pure conjecture; so many fabulous stories were current in Babylonia respecting Izdubar, that his existence may even be doubted. The fragments of the history of Izdubar, so far as I have at present examined them, remind me of the exploits and labors of Hercules, and, on the supposition that our present version of Berosus is correct as to dates, Izdubar may have been placed about 30,000 years B.C. No document can belong to so remote an age. The legends of Izdubar and the account of the Flood must, however, belong to a very early period, for there are references to the story in the bilingual lists which were composed in Babylonia during the early Chaldean empires.

The question might here be asked, "How is it that we find an early Chaldean document from Erech transported to Nineveh, copied and placed in the royal library there?" On this point we can show that it was a common custom for the Assyrians to obtain and copy Babylonian works, and a considerable portion of Assyrian literature consists of these copies of older standard writings.

Assurbanipal, the Assyrian monarch in whose reign the Deluge Tablets were copied, had intimate relations with the city of Erech. Erech remained faithful to him when the rest of Babylonia revolted, and to this city Assurbanipal restored the famous image of the goddess Nana, which had been carried away by the Elamites 1,635 years before.

In order properly to understand the reason why the narrative of the Flood is introduced into the story, it will be necessary to give a short account of the tablets which precede it before giving the translations of the Deluge inscriptions.

It appears that Izdubar, the hero of these legends, flourished as before stated, in the mythical period soon after the Flood, and the center of most of his exploits was the city of Erech, now called Warka, which must have been one of the most ancient cities in the world. Four cities only are mentioned in these inscriptions: Babel,¹ Erech, Surippak and Nipur.² Two of these, Babel and Erech, are the first two capitals of Nimrod, and the last

¹Babylon,—now being excavated by the German Oriental Society.

²Now being excavated by the Babylonian Expedition of the University of Pennsylvania.
—ED.

one, Nipur, according to the Talmud, is the same as Calneh, the fourth city of Nimrod. Of the first 5 tablets of the history of Izdubar I have not recognized any fragments, but in the mass of material which I have collected it is possible that some portions may belong to this part of the story.

The following passage forms the opening of the 6 tablet, and shows the style of the writing.

Before giving the translation I must notice that in various places the tablets are broken and the texts defective; as I cannot point out each of these defective passages, I will endeavor to indicate them by pausing in my reading.

1. Belesu, he despised Belesu
2. like a bull his country he ascended after him
3. he destroyed him, and his memorial perished
4. the country was subdued, and after he took the crown
5. Izdubar put on his crown, and after he took the crown
6. for the favor of Izdubar, the princess Ishtar lifted her eyes.
7. And she spake thus, "Izdubar, thou shalt be husband
8. thy word me shall bind in bonds,
9. thou shalt be husband and I will be thy wife,
10. thou shalt drive in a chariot of Ukni stone and gold,
11. of which its body is gold and splendid its pole
12. thou shalt ride in days of great glory
13. to Bitani, in which is the country where the pine trees grow.
14. Bitani at thy entrance
15. to the Euphrates shall kiss thy feet.
16. There shall be in subjection under thee, kings, lords, and princes.
17. The tribute on the mountains and plains they shall bring to thee, taxes
18. they shall give thee, thy herds and flocks shall bring forth twins.
19. the mule shall be swift
20. in the chariot shall be strong and not weak
21. in the yoke. A rival shall not be permitted."

Ishtar, who was the same as Venus, was queen of beauty, but somewhat inconstant, for she had already a husband, a deity, called the "Son of Life"; she, however, led her husband a poor life, and of this Izdubar reminds her in his answer to her offer.

One of the next exploits of Izdubar and Heabani his servant was the conquest of the winged bull, a monster supposed to have existed in those days; but I must pass over this and other matters, to approach the subject of the Flood.

In the course of time, Izdubar, the conqueror of kings and monsters, the ruler of peoples, fell into some illness and came to fear death, man's last great enemy. Now, the Babylonians believed in the existence of a patriarch named Sisit, the Xisuthrus of the Greeks, who was supposed to have been translated and to have attained to immortality without death. Izdubar, according to the notions of the time, resolved to seek Sisit, to ascertain how he became immortal, that he might attain to a similiar honor. The passage reads as follows:—

1. Izdubar to Heabani his servant
2. bitterly lamented and lay down on the ground
3. I the account took from Heabani and
4. weakness entered into my soul
5. death I feared and I lay down on the ground
6. To find Sisit son of Ubaratutu

7. and the road I was taking and joyfully I went
8. to the shadows of the mountains I took at night
9. the gods I saw and feared
10. to Sin I prayed
11. and before the gods my supplication came
12. peace they gave unto me
13. and they sent unto me a dream.

The dream of Izdubar is unfortunately very mutilated, few fragments of it remaining, and his subsequent journey is not in much better condition. It appears that he went through a number of adventures, and three men are represented, in one place, to be telling each other the story of these adventures.

After long wanderings, Izdubar falls into company with a seaman named Urhamsi, a name similar to the Orchamus of the Greeks. Izdubar and Urhamsi fit out a vessel to continue the search for Sisit, and they sail along for a month and 15 days, and arrive at some region near the mouth of the Euphrates, where Sisit was supposed to dwell. In this journey by water there are fresh adventures and, in their course, Urhamsi tells Izdubar of the waters of death, of which he states, "The waters of death thy hands will not cleanse."

At the time when Izdubar and Urhamsi are approaching him, Sisit is sleeping. The tablet here is too mutilated to tell us how they came to see each other, but it appears probable from the context that Sisit was seen in company with his wife, a long distance off, separated from Izdubar by a stream.

Unable to cross this water which divided the mortal from the immortal, Izdubar appears to have called to Sisit and asked his momentous question on life and death. The question asked by Izdubar and the first part of the answer of Sisit are lost by the mutilation of the tablet. The latter part of the speech of Sisit, which is preserved, relates to the danger of death, its universality, etc. It winds up as follows: "The goddess of Mamitu, the maker of fate, to them their fate has appointed, she has fixed death and life, but of death the day is not known."

These words, which close the first speech of Sisit, bring us to the end of the 10 tablet; the next one, the 11, is the most important of the series, as it contains the history of the Flood.

The 11 tablet opens with a speech of Izdubar, who now asks Sisit how he became immortal, and Sisit, in answering, relates the story of the Flood and his own piety as the reason why he was translated.

The following is the translation of this tablet:—

1. Izdubar after this manner said Sisit afar off,
2. " Sisit
3. The account do thou tell to me,
4. The account do thou tell to me,
5. to the midst to make war
6. I come up after thee.
7. say how thou hast done it, and in the Circle of the gods life thou hast gained."
8. Sisit after this manner said to Izdubar,
9. "I will reveal to thee, Izdubar, the concealed story,
10. and the wisdom of the gods I will relate to thee.
11. The city Surippak the city which thou hast established placed

12. was ancient, and the gods within it
13. dwelt, a tempest their god, the great gods
14. Anu
15. Bel
16. Ninip
17. lord of Hades
18. their will reveal in the midst of
19. hearing and he spoke to me thus
20. Surippakite son of Ubaratutu
21. make a great ship for thee
22. I will destroy the sinner and life
23. cause to go in the seed of life all of it, to preserve them
24. the ship which thou shalt make
25. cubits shall be the measure of its length, and
26. cubits the amount of its breadth and its height.
27. Into the deep launch it."
28. I perceived and said to Hea my lord,
29. "Hea my lord this that thou commandest me
30. I will perform, it shall be done.
31. army and host.
32. Hea opened his mouth and spake, and said to me his servant,
33. thou shalt say unto them,
34. he has turned from me and
35. fixed

Here there are about 15 lines entirely lost. The absent passage probably described part of the building of the ark.

51. it
 52. which in
 53. strong I brought
 54. on the fifth day it
 55. in its circuit 14 measures over it
 56. 14 measures it measured over it
 57. I placed its roof on it I inclosed it
 58. I rode in it, for the sixth time I for the seventh time
 59. into the restless deep for the time
 60. its planks the waters within it admitted,
 61. I saw breaks and holes my hand placed
 62. three measures of bitumen I poured over the outside,
 63. three measures of bitumen I poured over the inside,
 64. three measures of the men carrying its baskets took they
- fixed an altar.
65. I inclosed the altar the altar for an offering
 66. two measures the altar Pazziru the pilot
 67. for slaughtered oxen
 68. of in that day also
 69. altar and grapes
 70. like the waters of a river and
 71. like the day I covered and
 72. when covering my hand placed,
 73. and Shamas the material of the ship completed,
 74. strong and
 75. reeds I spread above and below.
 76. went in two-thirds of it.
 77. All I possessed I collected it, all I possessed I collected of silver,
 78. all I possessed I collected of gold,
 79. all I possessed I collected of the seed of life, the whole

80. I caused to go up into the ship, all my male and female servants,
 81. the beasts of the field, the animals of the field, and the sons of the army
 all of them, I caused to go up.
 82. A flood Shamas made, and
 83. he spake saying in the night, 'I will cause it to rain from heaven heavily;
 84. enter to the midst of the ship, and shut thy door,'
 85. A flood he raised, and
 86. he spake saying in the night, 'I will cause it to rain from heaven heavily
 87. In the day that I celebrated his festival
 88. the day which he had appointed; fear I had,
 89. I entered to the midst of the ship, and shut my door;
 90. to guide the ship, to Buzursadirabi the pilot,
 91. the palace I gave to his hand.
 92. The raging of a storm in the morning
 93. arose, from the horizon of heaven extending and wide
 94. Vul in the midst of it thundered, and
 95. Nebo and Saru went in front;
 96. the throne bearers went over the mountains and plains;
 97. the destroyer Nergal overturned;
 98. Ninip went in front, and cast down;
 99. the spirits carried destruction;
 100. in their glory they swept the earth;
 101. of Vul the flood, reached to heaven;
 102. the bright earth to a waste was turned;
 103. the surface of the earth, like . . . it swept;
 104. it destroyed all life, from the face of the earth . . .
 105. the strong tempest over the people, reached to heaven.
 106. Brother saw not his brother, it did not spare the people. In heaven
 107. the gods feared the tempest, and
 108. Sought refuge; they ascended to the heaven of Anu.
 109. The gods, like dogs with tails hidden, crouched down.
 110. Spake Ishtar a discourse,
 111. uttered the great goddess her speech
 112. 'The world to sin has turned, and
 113. then I in the presence of the gods prophesied evil;
 114. When I prophesied in the presence of the gods evil,
 115. to evil were devoted all my people, and I prophesied
 116. thus, 'I have forgotten man and let him not
 117. like the sons of the fishes fill the sea.'
 118. The gods concerning the spirits, were weeping with her;
 119. the gods in seats, seated in lamentation;
 120. covered were their lips for the coming evil.
 121. Six days and nights
 122. passed, the wind tempest and storm overwhelmed,
 123. on the seventh day in its course, was calmed the storm, and all the
 tempest.
 124. which had destroyed like an earthquake,
 125. quieted. The sea had caused to dry, and the wind and tempest ended.
 126. I was carried through the sea. The doer of evil,
 127. and the whole of mankind who turned to sin,
 128. like reeds their corpses floated.
 129. I opened the window and the light broke in, over my refuge
 130. it passed, I sat still and
 131. over my refuge came peace.
 132. I was carried over the shore, at the boundary of the sea
 133. For twelve measures it ascended over the land.

134. To the country of Nizir, went the ship;
 135. the mountain of Nizir stopped the ship, and to pass over it, it was not
 able.
 136. The first day and the second day, the mountains of Nizir the same.
 137. The third day and the fourth day, the mountains of Nizir the same.
 138. The fifth and the sixth, the mountains of Nizir the same.
 139. On the seventh day in the course of it.
 140. I sent forth a dove, and it left. The dove went and searched and
 141. a resting place it did not find, and it returned.
 142. I sent forth a swallow, and it left. The swallow went and searched and
 143. a resting place it did not find, and it returned.
 144. I sent forth a raven, and it left.
 145. The raven went, and the corpses on the waters it saw, and
 146. it did eat, it swam, and wandered away, and did not return.
 147. I sent the animals forth to the four winds, I poured out a libation
 148. I built an altar on the peak of the mountain,
 149. by seven herbs I cut,
 150. at the bottom of them, I placed reeds, pines, and simgar.
 151. The gods collected at its burning, the gods collected at its good burning.
 152. the gods like sumbe over the sacrifice and gathered,
 153. From of old also, the great God in his curse,
 154. the great brightness of Anu had created; when the glory
 155. of these gods, as of Ukni stone, on my countenance I could not endure;
 156. in those days I prayed that forever I might not endure.
 157. May the gods come to my altar;
 158. may Bel not come to my altar
 159. for he did not consider and had made a tempest
 160. and my people he had consigned to the deep
 161. from of old, also Bel in his course
 162. saw the ship, and went Bel with anger filled to the gods' spirits;
 163. let not anyone come out alive, let not a man be saved from the deep.
 164. Ninip his mouth open and spake, and said to the warrior Bel,
 165. 'who then will be saved,' Hea the words understood,
 166. and Hea knew all things,
 167. Hea his mouth opened and spake, and said to the warrior Bel,
 168. 'Thou prince of the gods, warrior,
 169. when thou art angry a tempest thou makest,
 170. the doer of sin did his sin, the doer of evil did his evil,
 171. may the exalted not be broken, may the captive not be delivered;
 172. Instead of thee making a tempest, may lions increase and men be
 reduced;
 173. instead of thee making a tempest, may leopards increase, and men be
 reduced;
 174. instead of thee making a tempest, may a famine happen, and the country
 be destroyed;
 175. instead of thee making a tempest, may pestilence increase, and men be
 destroyed.
 176. I did not peer into the wisdom of the gods,
 177. reverent and attentive a dream they sent, and the wisdom of the gods
 he heard.
 178. When his judgment was accomplished, Bel went up to the midst of the
 ship,
 179. he took my hand and brought me out, me
 180. he brought out, he caused to bring my wife to my side,
 181. he purified the country, he established in a covenant and took the people
 182. in the presence of Sisit and the people.

183. When Sisit and his wife and the people to be like the gods were carried away,
 184. then dwelt Sisit in a remote place at the mouth of the rivers.
 185. They took me in a remote place at the mouth of the rivers they scated me.
 186. When to thee whom the gods have chosen thee, and
 187. the life which thou has sought after, thou shalt gain
 188. this do, for six days and seven nights
 189. like I say also, in bonds bind him
 190. the way like a storm shall be laid upon him."
 191. Sisit after this manner, said to his wife
 192. "I announce that the chief who grasps at life
 193. the way like a storm shall be laid upon him."
 194. His wife after this manner, said to Sisit afar off.
 195. "Purify him and let the man be sent away,
 196. the road that he came, may he return in peace,
 197. the great gate open, and may he return to his country."
 198. Sisit after this manner, said to his wife,
 199. "The cry of a man alarms thee,
 200. this do, his scarlet cloth place on his head."
 201. And the day when he ascended the side of the ship
 202. she did, his scarlet cloth she placed on his head,
 203. and the day when he ascended on the side of the ship,

The next four lines describe seven things done to Izdubar before he was purified. The passage is obscure and does not concern the Flood, so I have not translated it.

208. Izdubar after this manner said to Sisit afar off,
 209. "This way, she has done, I come up
 210. joyfully, my strength thou givest me."
 211. Sisit after this manner said to Izdubar
 212. . . . thy scarlet cloth
 213. . . . I have lodged thee
 214. . . .

The 5 following lines, which are mutilated, refer again to the seven matters for purifying Izdubar; this passage, like the former one, I do not translate.

219. Izdubar after this manner said to Sisit afar off
 220. . . . Sisit to thee may we not come.

From here the text is much mutilated, and it will be better to give a general account of its contents than to attempt a strict translation, especially as this part is not so interesting as the former part of the tablet.

Lines 221 to 223 mention someone who was taken and dwelt with Death. Lines 224 to 235 give a speech of Sisit to the seaman Urhamsi, directing him how to cure Izdubar, who from the broken passages, appears to have been suffering from some form of skin disease. Izdubar was to be dipped in the sea, when beauty was to spread over his skin once more. In lines 236 to 241 the carrying out of these directions and the cure of Izdubar are recorded.

The tablet then reads as follows:—

242. Izdubar and Urhamsi rode in the boat
 243. where they placed them they rode
 244. His wife after this manner said to Sisit afar off,
 245. "Izdubar goes away, he is satisfied, he performs
 246. that which thou hast given him and returns to his country."

247. And he heard, and after Izdubar
 248. he went to the shore
 249. Sisit after this manner said to Izdubar,
 250. "Izdubar thou goest away thou art satisfied, thou performest
 251. That which I have given thee and thou returnest to thy country
 252. I have revealed to thee Izdubar the concealed story."

Lines 253 to 262, which are very mutilated, give the conclusion of the speech of Sisit, and then state that after hearing it, Izdubar took great stones and piled them up as a memorial of these events.

Lines 263 to 289 give in a very mutilated condition subsequent speeches and doings of Izdubar and Urhamsi. In this part journeys are mentioned of 10 and 20 kaspu, or 70 and 140 miles; a lion is also spoken of, but there is no further allusion to the Flood. These lines close the inscription, and are followed by a colophon which gives the heading of the next tablet, and the statement that this (the Flood Tablet) is the 11 tablet in the series giving the history of Izdubar, and that it is a copy of the ancient inscription.

Before entering into the details of the tablet, I must first refer to the accounts of the Deluge given in the Bible, and by Berossus, the Chaldean historian, as I shall have to compare these with the Cuneiform record.

The Biblical account of the Deluge, contained in the 6 to the 9 chapters of Genesis, is, of course, familiar to us all, so I will only give the outline of the narrative.

According to the Book of Genesis, as man multiplied on the earth, the whole race turned to evil, except the family of Noah. On account of the wickedness of man, the Lord determined to destroy the world by a flood, and gave command to Noah to build an ark, 300 cubits long, 50 cubits broad, and 30 cubits high. Into this ark Noah entered according to the command of the Lord, taking with him his family, and pairs of each animal. After seven days the Flood commenced in the 600 year of Noah, the 17 day of the second month, and after 150 days the ark rested upon the mountains of Ararat, on the 17 day of the 7 month. We are then told that after 40 days Noah opened the window of the ark and sent forth a raven which did not return. He then sent forth a dove, which finding no rest for the sole of her foot, returned to him. Seven days after he sent forth the dove a second time, and she returned to him with an olive leaf in her mouth. Again after 7 days, he sent forth the dove which returned to him no more. The Flood was dried up in the 601 year, on the first day of the first month, and on the 27 day of the 2 month, Noah removed from the ark and afterward built an altar and offered sacrifices.

The Chaldean account of the Flood, as given by Berossus, I have taken from Cory's Ancient Fragments, pp. 26-29, as follows:—

After the death of Ardates, his son Xisuthrus reigned 18 sari. In his time happened a great Deluge, the history of which is thus described: The Deity, Cronos, appeared to him in a vision, and warned him that upon the 15 day of the month Daesius there would be a flood, by which mankind would be destroyed. He, therefore, enjoined him to write a history of the beginning, procedure and conclusion of all things; and to bury it in the City of the sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board everything necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity whither he was to sail, he was answered, "To the Gods"; upon which he offered up a prayer for the good of mankind. He then obeyed the Divine admoni-

tion, and built a vessel five stadia in length and two in breadth. Into this he put everything which he had prepared: and last of all conveyed into it his wife, his children and his friends.

After the Flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel, which, not finding any food nor any place whereupon they might rest their feet, returned to him again. After an interval of some days he sent them forth a second time, and they now returned with their feet tinged with mud. He made a trial a third time with these birds, but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He, therefore, made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain, upon which he immediately quitted it with his wife, his daughter and the pilot. Xisuthrus then paid his adoration to the earth, and, having constructed an altar, offered sacrifice to the gods, and, with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was upon account of his piety that he was translated to live with the gods, that his wife and daughter and the pilot had obtained the same honor. To this he added that they should return to Babylonia, and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind; moreover, that the place wherein they then were was the land of Armenia.

The rest having heard these words, offered sacrifices to the gods, and, taking circuit, journeyed toward Babylonia.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyraean mountains.

In pp. 33 and 34 of Cory's Fragments there is a second version, as follows:—

And the Sisithrus. To him the Deity Cronos foretold that on the 15 day of the month Daesius there would be a deluge of rain: and he commanded him to deposit all the writings whatever which were in his possession, in the City of the Sun at Sippara. Sisithrus, when he had complied with these commands, sailed immediately to Armenia, and was presently inspired by God. Upon the 3 day after the cessation of the rain Sisithrus sent out birds, by way of experiment, that he might judge whether the Flood had subsided. But the birds passing over an unbounded sea, without finding any place of rest, returned again to Sisithrus. This he repeated with other birds. And when upon the third trial he succeeded, for the birds then returned with their feet stained with mud, and the gods translated him from among men. With respect to the vessel, which yet remains in Armenia, it is a custom of the inhabitants to form bracelets and amulets of its wood.

There are several other accounts of the Flood in the traditions of different other nations; these, however, are neither so full nor so precise as the account of Berosus, and their details so far as they are given differ more from the Biblical narrative, so I shall not notice them now, but pass at once to the examination of the text.

In comparing the text of the Deluge Tablet with the accounts in the Bible and Berosus, the first point that meets us is the consideration of the proper names. This is the least satisfactory part of the subject, for, while the Greek forms show variant readings and have evidently been corrupted, the Cuneiform names, on the other hand being written mostly in monograms are difficult to render phonetically. The father of the hero of the Flood bears in the inscription the name Ubarra-tutu which ought to corre-

spond to one of the Greek forms, Otiártēs or Ardátes, the resemblance, however, cannot be called a close one. The hero of the Flood I have provisionally called Sisit; he corresponds, of course, to the Greek Xisuthrus, but no comparison of the two names can be made until we know the phonetic reading of the Cuneiform name. Neither the Cuneiform nor the Greek names appear to have any connection with the Biblical Lamech and Noah. In the opening of the account of the Flood there is a noticeable difference between the Cuneiform and Biblical narratives, for while in the Jewish account one God only is mentioned, the Cuneiform Inscription mentions all the principal gods of the early Babylonian Pantheon as engaged in bringing about the Flood.

The Cuneiform account agrees with the Biblical narrative in making the Deluge a divine punishment for the wickedness of the world; this point is omitted in the Greek accounts of Berosus.

The gods having resolved on the Deluge, the deity whom we have hitherto provisionally called Hea, announces the coming event to Sisit. Now, in the account of Berosus, the god who announces the Deluge is stated to be Cronos; so this passage gives us the Cuneiform name of the deity identified by the Greeks with Cronos. The Greek account states that the communication of the coming Deluge was made in a dream. From the context it is probable that the Cuneiform account stated the same, but the text is here mutilated so that the point cannot be decided.

The dimensions of the vessel in the Inscription are unfortunately lost by a fracture which has broken off both numbers, the passage which is otherwise complete, shows that the dimensions were expressed in cubits as in the Biblical account, but while Genesis makes the ark 50 cubits broad and 30 cubits high, the Inscription states that the height and breadth were the same.

The greater part of the description of the building of the ark is lost. In the latter part of the account which is preserved, there is mention of the trial of the vessel by launching it into the sea, when defects being found which admitted the water, the outside and inside were coated with bitumen. These details have no parallel either in the Bible or Berosus. The description of the filling of the ark agrees in general with the two other accounts, but it differs from Genesis in not mentioning the sevens of clean animals and in including others beside the family of the builder.

The month and day when the Deluge commenced, which are given in the Bible and Berosus, are not mentioned in the text, unless the 5 day, mentioned in a mutilated passage, is part of this date.

The description of the Flood in the Inscription is very vivid, it is said to have been so terrible that the gods fearing it, ascended to the heaven of Anu, that it is the highest and furthest heaven, the destruction of the human race is recorded, and the corpses of the wicked are said to have floated on the surface of the Flood.

With regard to the duration of the Deluge, there appears to be a serious difference between the Bible and the Inscription. According to the account in the Book of Genesis, the Flood commenced on the 17 day of the 2 month, the ark rested on Ararat after 150 days on the 17 day of the 7 month, and the complete drying up of the Flood was not until the 27 day of the 2 month in the following year. The Inscription, on the

other hand, states that the Flood abated on the 7 day, and that the ship remained 7 days on the mountain before the sending out of the birds.

On this point it must be remarked that some Biblical critics consider that there are two versions of the Flood story in Genesis itself, and that these two differ as to the duration of the Flood.

The Greek account of Berosus is silent as to the duration of the Deluge.

With regard to the mountain on which the ark rested there is a difference between the Bible and the Inscription, which is more apparent than real. The Book of Genesis states that the ark rested on the mountains of Ararat. According to the popular notion this refers to the mountain of Ararat, in Armenia; but these mountains may have been anywhere within the ancient territory of Ararat, and some commentators looking at the passage in Berosus, where the ark is stated to have rested in the Gordiæan mountains, have inclined to place the mountain referred to in the Kurdish mountains, east of Assyria. In accordance with this indication the Inscription states that the ship rested on the mountain of Nizir.

Now, the position of Nizir can be determined from the Inscription of Assur-nazir-pal, king of Assyria. He made an expedition to this region, and starting from an Assyrian city, near Arbela, crossed the Lower Zab, and marching eastward between latitudes 35 and 36, arrived at the mountains of Nizir. These mountains of Nizir thus lay east of Assyria, but they form part of a series of mountain chains extending to the northwest into Armenia.

The vessel being stranded on the mountain, the Bible, Berosus and the Inscription, all agree that trial was made by birds in order to ascertain if the Flood had subsided; but in the details of these trials there are curious differences in all three narratives. According to the Book of Genesis, a raven was sent out first, which did not return; a dove was sent next, which finding no resting place returned to Noah. Seven days later the dove was sent out again, and returned with an olive leaf; and 7 days after, on the dove being sent out again, it returned no more.

The account of Berosus mentions the sending out of the birds, but does not mention what kinds were tried. On the first trial the birds are said to have returned, and on the second trial likewise, this time with mud on their feet. On the third occasion they did not return.

The Inscription states that, first, a dove was sent out, which finding no resting place returned. On the second occasion a swallow was sent out, which also returned. The third time a raven was sent out, which feeding on the corpses floating on the water, wandered away and did not return. Thus, the Inscription agrees with the Bible as to the sending out of the raven and the dove, but adds to these the trial of the swallow, which is not in Genesis. In the number of the trial it agrees with Berosus, who has three, while Genesis has four. On the other hand, there is no mention of the dove returning with an olive leaf as in Genesis, and of the birds having their feet stained with mud, as in Berosus.

In the statement of the building of the altar, and offering sacrifice after leaving the ark, all three accounts agree; but in the subsequent matter there is an important difference between the Bible and the Inscription, for while the Bible represents Noah as living for many years after the Flood, the Inscription, on the other hand, agrees with Berosus in making Sisit to be

translated like the gods. This translation in the Bible recorded of Enoch, the ancestor of Noah.

On reviewing the evidence it is apparent that the events of the Flood narrated in the Bible and the Inscription are the same, and occur in the same order; but the minor differences in the details show that the Inscription embodies a distinct and independent tradition.

In spite of a striking similarity in style, which shows itself in several places, the two narratives belong to totally distinct people. The Biblical account is the version of an inland people, the name of the ark in Genesis means a chest or box, and not a ship; there is no notice of the sea, or of launching, no pilots are spoken of, no navigation is mentioned. The Inscription, on the other hand, belongs to a maritime people, the ark is called a ship, the ship is launched into the sea, trial is made of it, and it is given in charge of a pilot.

The Cuneiform Inscription, after giving the history of the Flood down to the sacrifice of Sisit, when he came out of the ark, goes back to the former part of the story, and mentions the god Bel in particular as the maker of the tempest or deluge; there appears to be slight inconsistency between this and the former part of the Inscription which suggests the question whether the Chaldean narrative itself may not have been compiled from two distinct and older accounts.

It is remarkable that the oldest traditions of the early Babylonians seem to center around the Persian Gulf. From this sea, Oannes, the fish god, is supposed to have arisen, and the composite monsters who followed them in the antediluvian period came from the same region. Into this sea the ark was launched, and after the subsiding of the Deluge when Sisit was translated, he dwelt in this neighborhood. To this sea also came the great hero Izdubar, and was cured, and here he heard the story of the Flood.

In conclusion, I would remark that this account of the Deluge opens to us a new field of inquiry in the early part of the Bible history. The question has often been asked, "What is the origin of the accounts of the antediluvians, with their long lives so many times greater than the longest span of human life? Where was Paradise, the abode of the first parent of mankind? From whence comes the story of the Flood, of the ark, of the birds?" Various conflicting answers have been given to these important questions, while evidence on these subjects before the Greek period has been entirely wanting. The Cuneiform Inscriptions are now shedding a new light on these questions, and supplying material which future scholars will have to work out. Following this Inscription, we may expect many other discoveries throwing light on these ancient periods, until we are able to form a decisive opinion on the many great questions involved. It would be a mistake to suppose that with the translation and commentary on an Inscription like this the matter is ended. The origin, age, and history of the legend have to be traced, and it has to be compared with the many similar stories current among various nations.

All these accounts, together with considerable portions of ancient mythologies have, I believe, a common origin in the Plains of Chaldea. This country, the cradle of civilization, the birthplace of the arts and sciences, for 2,000 years has been in ruins; its literature, containing the most precious records of antiquity, is scarcely known to us, except from

the texts the Assyrians copied, but beneath its mounds and ruined cities, now awaiting exploration, lie, together with older copies of this Deluge text, other legends and histories of the earlier civilization in the world.

THE FOLLOWING TRANSLATION OF THE XI TABLE OF THE EPIC OF NIMROD IS BY PROFESSOR PAUL HAUPT, AS QUOTED BY THE REV. C. J. BALL, IN *Light from the East*.

- Gen. 6. 7. Nûh-napishtim saith to him, even to Gilgamesh:
Let me unfold to thee, Gilgamesh, a secret story,
And the decree of the gods let me tell thee!
Shurippak, a city thou knowest,—
On the banks of the Euphrates it lieth;
That city was full of violence, and the gods within it—
Gen. 6. 17. To make a flood their heart urged them, even the mighty
gods.
Their father (*i.e.* adviser: Gen. 45. 8) was Anu,
Their counsellor the warrior Bel,
Their throne-bearer¹ Ninib,
Their champion Innugi.
Nin-igi-azeg, even, Ia, had sat (*or* lurked) near them, and
Their talk (*or* purpose) he repeated to the reed-fence:
“Reed-fence, reed-fence! House-wall, house-wall!”²
Reed-fence, listen! and house-wall give heed!
Gen. 6. 14. Man of Shurippak, son of Ubara-Tutu,
Pull down the house, and build a ship!
Leave goods, seek life!
Property forsake, and life preserve!³
Gen. 6. 19. vv. 15. 16. Cause seed of life of every sort to go up into the ship!
The ship which thou shalt build,
Exact be its dimensions,
Equal be its breadth and its length!
On the ocean launch it!”
Gen. 6. 22; 7. 5. I understood, and said unto Ia my lord:
“The command, my lord, which thou spakest thus,
I honour, I will do [it]!
[But wh]at shall I answer the city, the people and the
elders?”
Ia framed his mouth and spaketh,
He saith unto me, his slave:
“[Ans]wer thus shalt thou make unto them:
‘Bel hath rejected and hateth me, and
Gen. 4. 14. I may no longer dwell in yo[ur cit]y, and
Toward Bel’s ground I may no longer turn my face: but
I will [go] down to the ocean, [and] with [Ia] my [lord]
will I dwell!
[Upon] you it will rain heavily. . . .”
[About 12 lines are broken, or have entirely disappeared.]
On the fifth day I laid down the frame of it;
At its bulwarks (?) its sides were 140 cubits high;

¹*i.e.* the cherub on which they rode forth in wrath [Ps. 18. 10; Isa. 19. 1; Ezek. 1. 4. *sqq.*].

²The fence and wall of Nûh-napishtim’s homestead on the river bank.

³This looks like a variant rendering of the previous line, and may therefore imply an original Sumero-Accadian text, of which the extant Assyrian is a translation.

- The border of its top equaled 140 cubits (*i.e.* every way).¹
 I laid down its form, I figured (*or* fashioned) it:
 I constructed it in six stories,
 Dividing it into seven compartments;
 Its floors I divided into nine chambers each.
 Water-pegs inside it I drove it in (to stop leaks).
 I chose a mast (*or* rudder-pole), and supplied what was necessary:
- Gen. 6. 16. Six sars of bitumen I poured over the outside
 Three sars of bitumen [I poured over] the inside.
 While the basket-bearers were carrying three sars of oil abroad,
 I reserved one sar of oil, which the libations (?) consumed;
 Two sars of oil the shipmen stowed away.
 For [the men's food] I slaughtered oxen;
 I slew [small cattle] every day;
 New wine, sesame wine, oil and grape wine,
 The people [I gave to drink], like the water of a river.
 A feast [I made], like New Year's Day.
 [Five lines.]
 [With all that I possessed I fr]ighted it;
 With all that I had of silver I freighted it;
 With all that I had of gold I freighted it;
 With all that I had of seed of life of every sort [I freighted it];
 I put on board all my family and my clan;
 Cattle of the field, wild beasts of the field, all the craftsmen, I put on board.
- Gen. 7. 4. A timē Samas appointed (saying):—
 "When the Lord of Storm at eventide causeth the heavens to rain heavily,
 Gen. 7. 1. Enter into the ship, and shut thy door!"
 That time came:
 The Lord of Storm at eventide caused the heavens to rain heavily.
- Gen. 7. 16. I dreaded the appearance of day;
 I was afraid of beholding day²:
 I entered the ship and shut me my door.
 For the steering of the ship, to Bezur-Bel the shipman
 The great vessel (deckhouse?) I handed over, with its freight (*or* gear).
- I Kings 18. 44. sqq. When the first light of dawn appeared,
 There rose from the foundation of heaven a black cloud:
 Rimmon in the heart of it thunders, and
 Nebo and Merodach march before;
 The Throne-bearers march o'er mountain and plain.
 The mighty Dibbarra (*or* Girra) wrenches away the helm;
 Ninib goes on, pouring out ruin.

¹Thus called a ship, it seems to have been a perfect cube or box of 140 cubits each way. Cf. the Hebrew name *tebah*-chest, "ark." See also Rev. 21. 16, 17. The Hebrew *tēbāh* may be connected with the Sumerian *Dub*, "to be quieted, appeased," "to rest." The ships or arks in which the Chaldean and Egyptian gods were carried about, were regarded as their resting places. Cf. also Eg. *dep-t*, "a ship." The infant Moses' "ark" is a *tebah*. Exod. 2. 3.

²Perhaps an alternative version of the preceding line. Delitzsch renders the two lines: "The storm's beginning saw I; to experience the storm I had fear." But it was at nightfall that the warning came. The storm burst the next morning.

- Amos 5. 8.* The Anunnaki (earth-spirits) lifted torches;
With their sheen they lighten the world.
Rimmon's violence reacheth to heaven;
Whatever is bright he turneth into darkness.
One day the southern blast
Hard it blew, and
Like a battle-charge upon mankind rush [the waters].
One no longer sees another;
No more are men discerned in (described from) heaven.
The gods were dismayed at the flood, and
Sought refuge in ascending to the highest heaven (*lit.*
the heaven of Anu):
The gods cowered like dogs; on the battlements (of
heaven) they crouched.
- Jer. 6. 24.* Ishtar screams like a woman in travail,
The loud-voiced Lady of the gods exclaims:
Gen. 3. 19. "Yon generation is turned again to clay!
As I in the assembly of the gods foretold the evil—
Like as I foretold in the assembly of the gods the evil;—*
A tempest for the destruction of my people I foretold.
But I will give birth to my people (again), though
Isa. 64. 8. Like the fry of fishes they fill the sea!"
Hab. 1. 14. The gods because of the Anunnaki wept with her;
The gods were downcast, they sate a-weeping;
Closed were their lips
- Gen. 7. 12, 17.* During six days and nights
Wind, flood, storm, ever more fiercely whelmed the land.
When the seventh day came, storm (and) flood ceased
the battle,
- Gen. 8. 1.* Wherein they had contended like a host:
The sea lulled, the blast fell, the flood ceased.
Gen. 7. 21. sqq. I looked for the people [*udma*], with a cry of lamentation;
But all mankind had turned again to clay:
Gen. 8. 6. The tilled land was become like the waste.
I opened the window, and daylight fell upon my cheeks;
Crouching I sit (and) weep;
Over my cheeks course my tears.
- Gen. 8. 5.* I looked at the quarters (of heaven), the borders of the
sea;
Toward the twelfth point rose the land.
Gen. 8. 4. To the country of Nizir the ship made way;
The mountain of the country of Nizir caught the ship,
and suffered it not to stir.
One day, a second day, the mountain of Nizir, etc. (as
before);
A third day, a fourth day, the mountain of Nizir, etc. (as
before);
Gen. 8. 6-12. A fifth, a sixth, the mountain of Nizir, etc. (as before).
But, when the seventh day was come,
I brought out a dove (and) let it go.
The dove went to and fro, but
Found no foothold (*lit.* standing-place), and returned.
Then I brought out a swallow (and) let it go.
The swallow went to and fro, but

*Variant rendering of the previous line.

- Found no foothold, and returned.
Then I brought out a raven (and) let it go:
The raven went off, noticed the drying of the water, and
Feeding, wading, croaking, returned not.
Then I brought out (everything) to the four winds,
offered victims,
Made an offering of incense on the mountain top;
Seven and seven tripods I set,
Into their bowls I poured calamus, cedar, fragrant herbs;
The gods snuffed the odour,
The gods snuffed the pleasant odour,
The gods like flies swarmed above the sacrificer.
But when Ishtar was come from afar,
She lifted up the Great Gems (?),* which Anu had made
to adorn her.
"These gods," (she cried) "by mine azure collar (*lit.* by
the lapis lazuli of my neck), I will never forget!
These days will I bear in mind, and nevermore forget!
Let the gods go to the incense-offering:
(But) let Bel never go to the incense-offering!
Forasmuch as he took no counsel, but caused the flood,
And delivered my people to destruction."
But when Bel was come from afar,
He saw the ship, and Bel waxed wrathful;
He was filled with rage at the gods, (and) the Igigi (*i.e.*
the spirits of heaven):
"Some soul" (he cried) "hath escaped!
Let not a man survive the destruction!"
Ninib frameth his mouth and speaketh—
He saith to the warrior Bel:
"Who then but Ia doeth the thing?
Ia is versed in every wile."
Ia frameth his mouth and speaketh—
He saith to the warrior Bel:
"Thou, O sage of the gods (and) warrior—
In nowise hast thou been well-counselled in causing a
flood!
On the sinner lay his sin!
On the guilty lay his guilt!
(But) remit (somewhat)! let him not be cut off! for-
bear! let him not [be swept away]!
Instead of thy causing a flood,
Let the lion come and minish mankind!
Instead of thy causing a flood,
Let the Leopard come and minish mankind!
Instead of thy causing a flood,
Let famine break out and [desolate] the land!
Instead of thy causing a flood,
Let pestilence (*lit.* Girra; *i.e.* the god of plague) come
and slay mankind!
I divulged not the decision of the mighty gods;
(Someone) caused Atranasis to see visions, and so he
heard the decision of the gods."
- Gen. 8. 17, 20.
Num. 23. 1, 29.
Gen. 8. 21.
Lev. 26. 31.
Gen. 9. 13-16.
Gen. 8. 1 ; 9. 15.
Gen. 9. 14.
Ezek. 14. 12-21;
5. 12, 16, 17.
2 Sam. 24. 13.
Hos. 13. 7.
Jer. 5. 6.
Job. 4. 12, 13.
Gen. 6. 9.

*The character for TUM, "flies," "insects." Cf. the Chinese *tum*, *tung*, "rainbow," which is written with the same character denoting "insects." The Babylonian myth evidently regards the rainbow as the great jeweled collar of Ishtar, held up, archwise, in heaven.

Amos 5. 8.

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 No more are men discerned in (described from) heaven.
 The gods were dismayed at the flood, and
 Sought refuge in ascending to the highest heaven (*lit.*
 the heaven of Anu):
 The gods cowered like dogs; on the battlements (of
 heaven) they crouched.

Jer. 6. 24.

Ishtar screams like a woman in travail,
 The loud-voiced Lady of the gods exclaims:

Gen. 3. 19.

"Yon generation is turned again to clay!
 As I in the assembly of the gods foretold the evil—
 Like as I foretold in the assembly of the gods the evil;—*
 A tempest for the destruction of my people I foretold.
 But I will give birth to my people (again), though
 Like the fry of fishes they fill the sea!"

*Isa. 64. 8.**Hab. 1. 14.*

The gods because of the Anunnaki wept with her;
 The gods were downcast, they sate a-weeping;
 Closed were their lips

Gen. 7. 12, 17.

During six days and nights
 Wind, flood, storm, ever more fiercely whelmed the land.
 When the seventh day came, storm (and) flood ceased
 the battle,

Gen. 8. 1.

Wherein they had contended like a host:
 The sea lulled, the blast fell, the flood ceased.
 I looked for the people [*udma*], with a cry of lamentation;
 But all mankind had turned again to clay:
 The tilled land was become like the waste.

*Gen. 7. 21. sqq.**Gen. 8. 6.*

I opened the window, and daylight fell upon my cheeks;
 Crouching I sit (and) weep;
 Over my cheeks course my tears.

Gen. 8. 5.

I looked at the quarters (of heaven), the borders of the
 sea;

Gen. 8. 4.

Toward the twelfth point rose the land.
 To the country of Nizir the ship made way;
 The mountain of the country of Nizir caught the ship,
 and suffered it not to stir.

One day, a second day, the mountain of Nizir, etc. (as
 before);

A third day, a fourth day, the mountain of Nizir, etc. (as
 before);

Gen. 8. 6-12.

A fifth, a sixth, the mountain of Nizir, etc. (as before).
 But, when the seventh day was come,

I brought out a dove (and) let it go.
 The dove went to and fro, but

Found no foothold (*lit.* standing-place), and returned.
 Then I brought out a swallow (and) let it go.

The swallow went to and fro, but

*Variant rendering of the previous line.

- Found no foothold, and returned.
Then I brought out a raven (and) let it go:
The raven went off, noticed the drying of the water, and
Feeding, wading, croaking, returned not.
Then I brought out (everything) to the four winds,
offered victims,
Made an offering of incense on the mountain top;
Seven and seven tripods I set,
Into their bowls I poured calamus, cedar, fragrant herbs;
The gods snuffed the odour,
The gods snuffed the pleasant odour,
The gods like flies swarmed above the sacrificer.
But when Ishtar was come from afar,
She lifted up the Great Gems (?),* which Anu had made
to adorn her.
"These gods," (she cried) "by mine azure collar (*lit.* by
the lapis lazuli of my neck), I will never forget!
These days will I bear in mind, and nevermore forget!
Let the gods go to the incense-offering:
(But) let Bel never go to the incense-offering!
Forasmuch as he took no counsel, but caused the flood,
And delivered my people to destruction."
But when Bel was come from afar,
He saw the ship, and Bel waxed wrathful;
He was filled with rage at the gods, (and) the Igigi (*i.e.*
the spirits of heaven):
"Some soul" (he cried) "hath escaped!
Let not a man survive the destruction!"
Ninib frameth his mouth and speaketh—
He saith to the warrior Bel:
"Who then but Ia doeth the thing?
Ia is versed in every wile."
Ia frameth his mouth and speaketh—
He saith to the warrior Bel:
"Thou, O sage of the gods (and) warrior—
In nowise hast thou been well-counselled in causing a
flood!
On the sinner lay his sin!
On the guilty lay his guilt!
(But) remit (somewhat)! let him not be cut off! for-
bear! let him not [be swept away]!
Instead of thy causing a flood,
Let the lion come and minish mankind!
Instead of thy causing a flood,
Let the Leopard come and minish mankind!
Instead of thy causing a flood,
Let famine break out and [desolate] the land!
Instead of thy causing a flood,
Let pestilence (*lit.* Girra; *i.e.* the god of plague) come
and slay mankind!
I divulged not the decision of the mighty gods;
(Someone) caused Atranasis to see visions, and so he
heard the decision of the gods."
- Gen. 8. 17, 20.*
Num. 23. 1, 29.
Gen. 8. 21.
Lev. 26. 31.
Gen. 9. 13-16.
Gen. 8. 1 ; 9. 15.
Gen. 9. 14.
Ezek. 14. 12-21;
5. 12, 16, 17.
2 Sam. 24. 13.
Hos. 13. 7.
Jer. 5. 6.
Job. 4. 12, 13.
Gen. 6. 9.

*The character for TUM, "flies," "insects." Cf. the Chinese *tum, tung*, "rainbow," which is written with the same character denoting "insects." The Babylonian myth evidently regards the rainbow as the great jeweled collar of Ishtar, held up, archwise, in heaven.

- Thereupon he took counsel with himself (*or* made up his mind);
 Bel came on board the ship,
 Seized my hand and led me up (out of the ship),
 Let up my wife (and) made her kneel beside me;
Gen. 9. 1. He turned us face to face, and standing between us
 blessed us, (saying):
 "Ere this, Nüh-napishtim was human;
Gen. 3. 5, 22. But now Nüh-napishtim and his wife shall be like us gods!
Gen. 2. 10-14. Nüh-napishtim shall dwell far away (from men), at the
 mouth of the rivers!"¹
Gen. 5. 24. Then they took me, and made me dwell far away, at the
 mouth of the rivers.

* * * *

COME WITH ME INTO BABYLON

COME WITH ME INTO BABYLON² is a story of the fall of Nineveh. It combines in a rare degree two most important features in the field of historical fiction—historical facts interwoven in a story of absorbing interest. The author of this story is one of the busiest and most successful editors in the field of daily journalism. To have acquired the knowledge of the history of those two great centers of civilization in the Tigro-Euphrates Valley, Babylon and Nineveh, from the results of historical research, must have required years of study, for the story from first to last evinces great familiarity with what the spade has brought to light bearing upon Babylon and Nineveh.

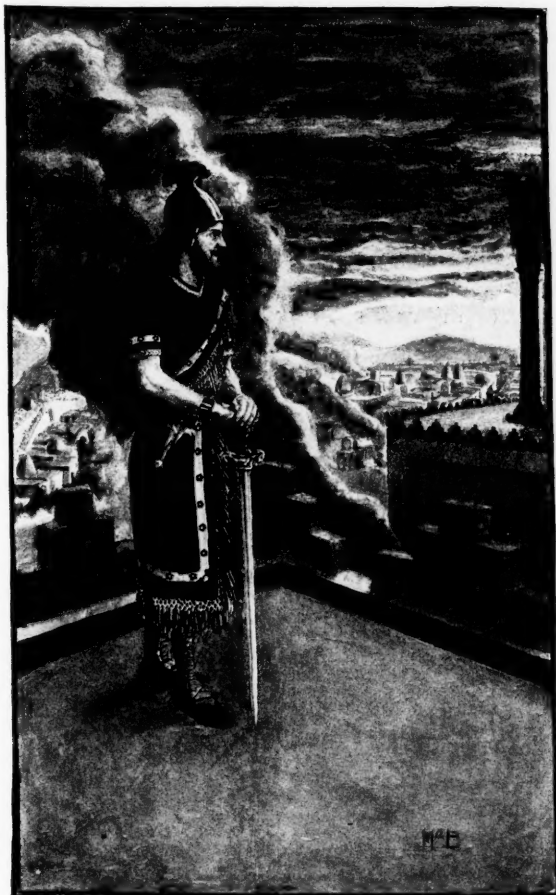
The story begins at night in Babylon, during one of the great religious festivals. The leading characters are Khar-Mes, the great high priest of the Temple, now being excavated by the Babylonian Expedition of the German Oriental Society, Cleon, a Grecian officer, Lady Harmitu, the wife of a slave dealer and her steward, and a slave, a favorite girl of her household; a Grecian maiden who had fled from her home to Babylon in search of her lover, Orman, a Jew, Talmi, the son of a deposed Judean King; intriguing priests of the temple and the two great rulers of Babylon and Nineveh. The story covers the most exciting period in the history of the latter.

Fiction has only been used when it was necessary for the imagination to picture details of the great historical events, as they have been brought to light by the students of historical research in the Tigro-Euphrates Valley. Notwithstanding the thrilling events narrated in one of the greatest dramas of the world's history, the reader finds nothing improbable in the scenes narrated, so familiar is the author with Babylonian and Assyrian history and also, we may add, with the national traits and character of the Jews. When the author reaches the siege and closing scenes in the fall of Nineveh, a truly wonderful picture is presented to the reader.

¹The site of the Babylonian Paradise, at the mouth of the four rivers, Euphrates, Tigris, Karun, and Kerkha. This suggestion, and some of the renderings here adopted, are due to Professor Paul Haupt, the principal authority on the original text.

²*Come With Me Into Babylon.* A story of the fall of Nineveh by Josiah M. Ward. Illustrated by James E. McBurney and W. B. Gilbert, 8vo. 439 pp. New York: Frederick A. Stokes Company.

The giving place in RECORDS OF THE PAST to a notice of Mr. Ward's story *Come With Me Into Babylon* is not owing to the fact that he has written a story exceedingly interesting, but because he has truthfully, as we are in a position to state, interwoven great historical facts that the spade of the excavator has brought to light.



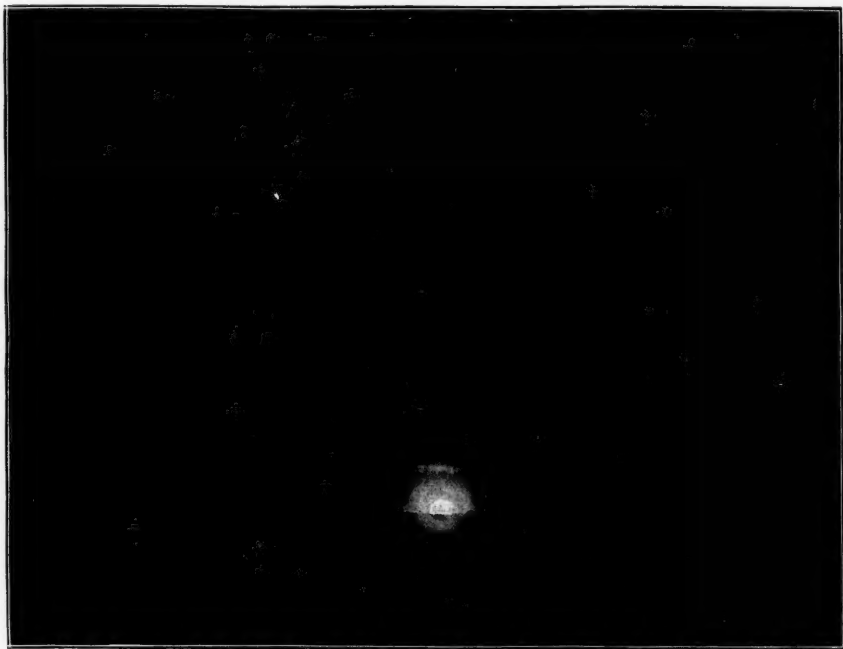
"AND NINEVEH WAS LAID WASTE AND WAS OF OLD LIKE
A POOL OF WATER."—Page 439.

The story is one of the few great works in the field of historical fiction that will survive the present age. We doubt very much whether the results of historical research will reveal much in the next decade that would cause the author to modify his work. As he conducts us through the streets of perishing Nineveh and outside its walls to gaze upon its smouldering ruins, we cannot help but turn to Babylon, her victorious rival, and the doom pronounced by the Prophet.

And Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And wild beasts of the islands shall cry in their desolate houses, and the dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

Wonderfully true has that prophecy been fulfilled and the three years' work of the German Oriental Society in its ruins has thus far illustrated its truthfulness.

It is especially appropriate that we close this volume with a notice of one of the most interesting historical novels that has ever been written, for the next volume will open with an account of the German explorations in Babylon. Changed, indeed, are the conditions now existing on that historic plain from what they were when Mr. Ward introduces us to that world-renowned city. With the setting Sun of the day Alexander the Great departed this life in the palace Nebuchadnezzar built, Babylon was lost to the world, and to-day is but a memory of the past.



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SUNSET FROM WALPI, ARIZONA

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